

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Power to Prevail

By Rev. Harry J. Hager, Ph.D., D.D.
Pastor, Bethany Reformed Church, Chicago, Ill.

"And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me."—Gen. 32:26.

"Alone! alone! all, all alone!
Alone on the wide, wide sea,
And never a saint took pity on
My soul in agony."

These weird lines from the "Rime of the Ancient Mariner" suggest something of the desolation in those words: Jacob was left alone.

Across the rocky and roaring Jabbok, Jacob's family and flocks are nestling in two camps in quiet and peaceful slumber under the stars. But the head of the clan remains behind. No rest for this weary man, no sweet dreams and visions of angels-visitant ascending and descending from heaven

on the ladder of God; but a fierce conflict raging back and forth from midnight till break of day.

As the evening darkness deepens into the blackness of the night, the wary Jacob comes upon a stranger unawares, and, sensing it may be one of Esau's henchmen, he leaps like a panther to the combat, just as he had previously engaged many a cattle thief in the darkness in the plains of Paddan-Aram.

But for once the wily, aggressive supplanter discovers that his spirited offensive fails to turn the tide of combat in his favor. The stranger is every whit his equal, pits strength against strength, matches hold for hold, till the struggle drags out into an all-night endurance contest with neither gaining the advantage.

Then suddenly the agile stranger touches the hollow of Jacob's thigh, the thigh-bone springs from socket, and the sinew is strained. From that moment the contest is over, Jacob is limp and helpless now, and his only hope is to clinch and hang on.

There you have the scene. I am sure it has provoked three questions in your minds. First, what was this contest all about; secondly, how went the course of the battle; and finally, what was its outcome?

I. The Issue

It is apparent that this incident at Peniel was the great crisis in
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Dr. Harry Hager

Once-For-All Salvation — By — Once-For-All Faith

Is One Still Saved If He Ceases to Believe in Christ, That Is, When He Loses Assurance of Salvation?

By the Editor

Dear Brother N.

I will answer your questions the best I can. It was a real comfort to have your letter and your kind words.

Here is the way you state your question: "I agree with you and Moody about the eternal security of the believer apart from works. A believing man can grieve the Holy Spirit but not lose Him. But what about the believer who ceases to believe. There cannot be any eternal security for the now unbeliever. Could not a man change his belief?"

What Is Saving Faith?

It seems to me that your difficulty is in misunderstanding what is saving faith. Saving faith is not belief in a doctrine. To believe the Bible is true does not make one a Christian. To believe that Christ died for our sins on the cross does not make one a Christian. It is a personal decision to depend on Christ and risk Him for salvation which constitutes saving faith. It is an act of choice and the will, definitely committing one's soul to Jesus Christ.

You see, then, that a feeling of assurance is not saving faith. Many people have been saved long before they learned what the Bible so clearly promised and had perfect assurance of salvation. It was three years after I was converted before I had blessed assurance that my sins were all forgiven. I tried again and again to get saved, and I was confident I was lost. I mean that I had no sweet assurance. But assurance is one thing and saving faith is another. I had definitely committed myself to Christ, trusting Him to save me.

I exercised saving faith when I trusted Christ and committed my soul to Him. He did save me; and after I learned from the Bible that those who trusted in Christ were saved, I had perfect assurance of salvation and have never doubted it again.

Saving faith is like the faith which a man exercises in a bank when he deposits his money in the bank. Any assurance that the man might afterward have that his
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THE WORKER'S MESSAGE

By Rev. S. D. Gordon

Author, "Quiet Talk" series of books, very popular; died 1926, Winston-Salem, N. C.



Rev. S. D. Gordon

THE EDITOR'S NOTES

Fine Response From Printing Booklets in Japanese

Hundreds of dollars have come to finance a third printing of the editor's booklet, "What Must I Do to Be Saved?" in Japanese, in response to our request in THE SWORD OF THE LORD. \$700 has already been mailed to Rev. Timothy Pietsch, representative of the Pocket Testament League in Japan, for a new printing of this popular booklet. We have promised to send \$300 more right away. There is a huge demand for this gospel booklet. Some representatives of the Pocket Testament League, which is pledged to provide and distribute a million Testaments for Japan in one year, are giving out the booklet, "What Must I Do to Be Saved?" in Japanese, along with the Testament. Missionaries have written, begging us to supply them. As fast as the money comes in we will see that extra copies are printed and Bible-believing missionaries supplied with the pamphlet.

We thank all who had a part in this blessed missionary work and trust others will help likewise. Receipt will be sent for income tax deduction, and all money used exactly as designated. Write Dr. John R. Rice, Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.

Great Sermons Series Very Popular

Many readers have written to express their gratitude for the remarkable sermons being printed in THE SWORD OF THE LORD. Of the great soul winners of the past, we have printed messages from Moody, Spurgeon, Torrey, Chapman, Sunday, Gipsy Smith, George Truett, Jonathan Edwards, T. DeWitt Talmage, A. J. Gordon, F. B. Meyer, David James Burrell, George Stuart, B. H. Carroll, Robert Murray McChesney, John McNeil, A. C. Dixon, Alexander Whyte, and Henry J. Van Dyke. Sermons published by living preachers constitute almost a "Who's Who" among great soul winners. No other Christian magazine in modern times has printed full-length messages by as many great preachers as has THE SWORD OF THE LORD. Nearly all the principal articles in THE SWORD OF THE LORD eventually appear in popular and useful
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"To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1:77-79.

What message shall the worker take to those whom he would win to our Lord Jesus, and lead in their lives for Him? To make reply is really like going back over the old ground again from another standpoint. Because whoever knows the Lord Jesus, has in Him both motive and message. If you know Him you must go, you must serve, you must do; you cannot help it, and you don't want to. He is the motive power. And He is the message to carry. Whoever has the Lord Jesus has both motive and message. When you get Him, you get your message, and the message gets you, and you must give it out, because He has put it in. It is a fire burning in your bones. You can have rest and joy only as you give out what the blessed Jesus Christ has put in, and is putting in all the time. Whoever has made a free surrender to the Holy Spirit, and accepted Him, and received Him, has both motive and message. Because the one work of the Holy Spirit with us who are Christians is to testify to the Lord Jesus. The Holy Spirit is all the time talking to us about the Lord Jesus. He is filling our hearts with the

love of the Lord Jesus. He is driving us out to tell others about the Lord Jesus. And He is opening to us all the time the mine of wealth in that phrase—the Lord Jesus Christ, making that Name real to us, and then making it a message to carry to others.

I want to speak in a very simple way tonight, in particular about just what the message shall be. I want to say four things about the message and then speak a bit of the message itself.

Four Introductory Requirements to Gospel Preaching

First of all, when the Lord Jesus has control through the blessed Holy Spirit, the message is a simple message. And the crowd needs a simple message; not a deep message; though simplicity itself is deep, and real depth is simple. The crowd is very busy, on a hard drive down the street of life. They are sorely tempted, and they want something clear and simple. The crowd in London, and New York, and all the world, is a good deal like a Western cowboy—we call those men cow-punchers. He was dying, had been wounded, and they sent for the minister, and the
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80,000 Copies of
THE SWORD OF THE LORD
Printed this Issue

3,448 Conversions and Rededications Reported By Extension Department

By Evangelist Bill Rice
Associate Editor



Rev. Bill Rice

Since the organization of the Extension Department of the Sword of the Lord in February of 1949, the film and staff evangelists have reported a total of 3,448 conversions and rededications. There were 887 conversions—first-time confessions of faith in Jesus Christ. There were 2,561 rededications to the Lord Jesus. This number consisted of those who had been saved but who had not yielded themselves completely to Christ; it consisted of many who did not honestly know whether or not they had ever been saved, and it consisted of some who were definitely backslidden but who came to reconsecrate themselves to God.

Our evangelists conducted 881 services last year. When we think of how we started with just two or three inexperienced men, with no rules to guide us, we are certainly thankful to God for the way He has blessed the work of the Extension Department. We started this as a venture of faith and the dear Lord has seen fit to help us win many to Christ.

Film Evangelists

Our film evangelists are young men who work full time on the field showing our sound gospel pictures. These young men are available to come to your church

if you would like to have them. They will come to your church for just one night, for two nights, for three nights or even more. In each service they will conduct a song service, show a film by Dr. John R. Rice on soul winning, entitled, "He That Winneth Souls Is Wise," then they will give copies of our paper to everyone present and show another film to the unsaved by either my brother or by myself. One of these two evangelistic films is "The Dying Thief," a message to the unsaved by my brother Dr. John R. Rice, on the conversion of the dying thief and lessons that may be learned from his conversion. The other evangelistic film is, "I Am the Way," one of my sermons that I have used in great revival campaigns on young people's night. Or, if a pastor prefers, they will show one film each night and bring a brief gospel message themselves. There is no set charge for this service. We merely ask that the pastor take up an offering for our representative since these young men have no regular salary and depend upon such offerings for their livelihood.

Neither these young men nor anyone else will ever write back to the pastor or church asking for money for any purpose whatsoever.
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3,448 Conversions and Rededications Reported by Extension Dept.

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ever. This service is strictly on the level and it is designed to help a pastor revive his own people and win the lost.

God Honors Films

These sound films that enable you to both see and hear my brother and me preaching, have been used hundreds of times by others than our own film evangelists. We have told you again and again of letters we have received from pastors who have invited our film evangelists to their churches to show these films. But many, many others—pastors and evangelists—have used these films with genuine blessings and with soul-winning results.

Let me quote you part of a letter that has come to my brother from Rev. Robert E. Oughton, evangelist and children's worker of 216 So. 29th Street, Belleville, Illinois:

"Dear Brother Rice:

"Just a few words of encouragement and a greeting in the name of our wonderful Saviour. I used to be sort of skeptical about gospel movies but am now convinced that the Lord can use them.

"I have just returned from five days of wonderful blessings from the Lord in St. Clair, Missouri. The last night, December 29th, 1949, a friend who had a projector and a large library of gospel films came to St. Clair and showed, 'I Am the Way' by Bill Rice and also, 'He That Winneth Souls Is Wise' by yourself. The Spirit was moving in a mighty, melting, convicting way. After the showing of the films I gave an open invitation for Christians to come to the altar for full surrender under the Lord for soul-winning power. The fire fell in a mighty way! About twenty-five souls were at the altar weeping and praying and out of those five were saved. Hallelujah!

"Your other film, 'The Dying Thief' was used in previous meetings to the blessing of souls also."

We have received many other such letters as this and Mr. Baptista, producer of the films, tells us that he has also received many such letters. These gospel films are not for entertainment but are actually sound gospel messages that have been used again and again before great audiences all over America. They do stir hearts, convict of sin and bring souls to Christ. Otherwise we would not go to all the time, trouble, hard work and expense of making these films available to your church, Sunday School or religious organization. If you would like to have one of our representatives come to your church, please write to me and we will arrange for one of these men to be with you.

Sword Evangelists

We are also deeply grateful to God for the three full-time evangelists who have joined our Extension Staff and help us in reaching the lost for Christ. These men are:

Evangelist Kenneth Chapman, Evangelist J. Oscar Wells and Evangelist Joe B. Rice. These three men are experienced evangelists, fervent in spirit, sound in faith, using proven revival methods in winning souls to Christ and helping revive Christians in revival campaigns. There has not been one breath of criticism to reach my office concerning the ministries of any one of these men, but many pastors have written in to tell of people saved, blessings received, churches strengthened and Christians revived through the ministries of these three men of God.

THE SWORD OF THE LORD

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EVANGELIST JOHN R. RICE
D.D., LITT.D.
EDITOR AND PUBLISHER
EVANGELIST BILL RICE
ASSOCIATE EDITOR

Subscription price \$2.00 one year; \$5.00 three years. Canada and foreign countries, \$2.50 a year \$6.50 for three years.

If you would like to have one of them help you in a revival campaign this year, please write to me for dates and added information. If one of them is not available to come to your church, pro-

Once-For-all Salvation by Once-For-All Faith

(Continued from page 1)

money was in good hands and perfectly safe, would not be faith in the sense of saving faith in Christ. Faith consisted simply in committing the money to the bank, risking them with it.

An Honest Decision of Faith Brings Eternal, Unchangeable Results

Let us illustrate it by the faith a man has in a corporation. Suppose a man invests his funds in a business. By a definite agreement he commits his money to a certain corporation as an investment, with the understanding that it cannot be returned to him in less than five years. Yet, having confidence that it is a good investment, he commits his money to the corporation, and invests it. The transaction is completed. That man had faith in the corporation as a sinner has saving faith in Christ when he commits his soul to Christ. Afterward the man might doubt whether the money was well invested, might fear that the company would fail. That would not affect the original decision. His faith which committed the money for a five-year term is still binding. You see, whether the man continues to have assurance or not does not change the matter of saving faith. Saving faith is not just continuing to feel good. Saving faith is a once-for-all decision to risk Christ for salvation. Hence it cannot be withdrawn.

Saving faith is like the faith a sick man may have in a doctor when he calls a doctor and turns his case over to the doctor. Notice that the man might feel ever so well toward the doctor, and have every confidence that the doctor is a good man, a good physician, and a beloved friend. But that is not faith in the Bible sense. Because if he does not call the doctor and turn his case over to that doctor, there is no faith, like saving faith, involved, and the doctor could do him no good. But if he definitely calls the doctor and turns his case over to the doctor for a major operation, that is like saving faith.

The man goes to the operating table. After he comes out from under the ether he may have pains and may seriously doubt whether the operation was wise. He may feel that the doctor may have failed. In other words, after the operation the man might have a lack of assurance that he had done the right thing. He might even wish that he had not done it. But he could not withdraw the decision that committed his life to the doctor and risked the doctor for the operation. That decision cannot be changed. The operation has been done, already. So it is with saving faith.

What One Gets Instantly When He Trusts Christ

You see, when a sinner trusts in Christ, it is a decision that has immediate and eternal results. When one depends on Christ for salvation, the salvation then and there takes place. We are not saved a day at a time or a moment at a time. We are not saved by a process continuing as long as our assurance continues. No, the moment one puts his trust in Christ, he is then and there born again. He receives a new nature. He becomes a new creature. There is now a part of him which is the seed of God and which cannot sin. His name is written down in Heaven. All his sins are laid on Christ and paid for. He is justifi-

cably we can put them in touch with some other fine evangelist who would be able to come. We will be glad to help you in any way we can to secure a fine evangelist for your church.

For a film evangelist to come to your church or for a regular evangelist to come and conduct a revival campaign, please write to me at once, Evangelist Bill Rice, 214 West Wesley Street, Wheaton, Illinois.

fied. A change has taken place in his nature, a change in his relation to God, a change in the records in Heaven. That change is already made.

The young Christian may later have doubts about his salvation. He may cease to have assurance. But the saving faith is not the same as assurance. The man has saving faith the instant he puts his trust in Christ for salvation and the change takes place. That change cannot be undone. The faith was a simple act of the will, the heart. And salvation is an instantaneous act which follows the act of faith.

After one has trusted in Christ, his salvation does not depend on the fact that he believes he is saved. It depends on Christ now, for the matter has been turned over to Christ and has been taken out of the hands of the sinner entirely. Christ has assumed the burden of getting this man safely to Heaven. He is in the Father's hand and in Christ's hand, and nothing in Heaven or earth or Hell can pluck him out of the Father's hand.

Have Modernists Ever Really Trusted Christ?

You mention modernists who say they have been saved in the past but are "now wiser and can no longer believe as they used to, since attending the enlightened (?) seminaries."

Professing modernists will have to belong to one of two classes. Some so-called modernists may be Christians who have made shipwreck of the faith, and so have their minds so muddled up that they do not have a clear conception of doctrine. You must remember that it is possible for born-again Christians to be led into many kinds of heresies. And a man may have been truly converted and still be led into errors concerning the Bible and doctrine. In such a case, the modernist

might change his doctrinal belief from that of his childhood or youth, but if he were truly converted he could not change a certain attitude of mind and heart toward Christ. It would still be true, if he is a born-again child of God, that "his seed remaineth in him: and he cannot sin," as we are told in I John 3:9. It would still be true that he had been made a partaker of the divine nature, and he could not change that nature. He could be led into false doctrine, however.

But most modernists have not been converted. In fact, the true modernist, I would say, has never been born again. And most such unbelievers do not claim to have been born again and do not want to be born again. They may say that they once believed true doctrine, but that did not make them Christians. "Devils also believe, and tremble" (Jas. 2:19). Believing the deity of Christ, the blood atonement as a doctrine, does not make one a Christian. And most modernists do not claim that they ever genuinely came to see themselves poor lost sinners and then trusted Christ for salvation and were wonderfully regenerated by the power of God.

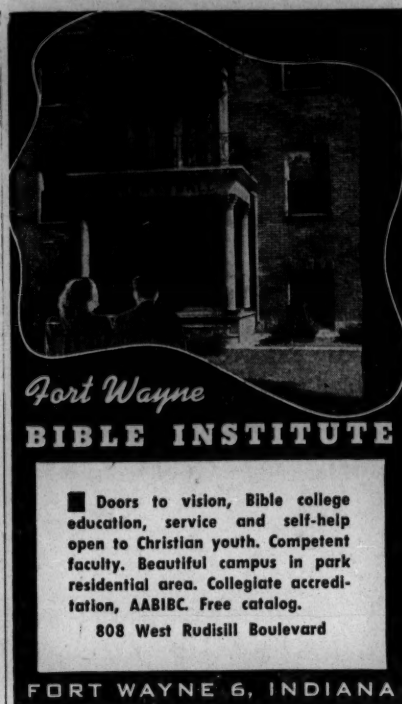
I cannot conceive of one who denies the deity of Jesus Christ and who does not have a deep-seated love for Christ ever having been converted. I do not believe it. In fact, Jesus said in John 8:24: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

So the fact that a man once believed the Bible was true does not mean that he has ever been converted. On the other hand, one may truly have been converted and yet may have been led away into false doctrine. One who has ever been truly regenerated has the Spirit of God dwelling in him and, by the Spirit, surely he must still call Jesus Lord in his heart.

You and I must never pretend that we know the human heart well enough to decide who has been saved and who has not been saved. "Judge not, that ye be not judged," Jesus said. However, the fact remains that one who has genuinely trusted Christ has made an irrevocable decision. A transaction has been completed. A miracle has taken place. The one who was a child of Hell is now a child of God. He is born into the kingdom of God. And saving faith was that decision which on man's side was part of the contract. God's miraculous regeneration was the other part.

The Butterfly Cannot Become a Caterpillar Again

Suppose that a caterpillar could consciously talk to God and God would promise the caterpillar: "If you will enclose yourself in a cocoon and hang here on a limb, I will transform you into a butterfly." Suppose that the caterpillar should very carefully ponder this



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and decide that he wanted to be a butterfly, decide that he would gladly trust his Creator to do what He had promised. With a decision of faith in the heart, the caterpillar would commit himself to God, form his cocoon and hang therein, waiting for God to work the wonderful metamorphosis, changing the lowly caterpillar into a butterfly.

That decision on the part of the caterpillar, that submitting of itself to God, making the cocoon and going to sleep, is like saving faith on the part of a sinner. A sinner decides that he wants to be a child of God. To be a child of God would involve a miracle of God's grace, regeneration. But the sinner makes the decision and offers himself to God for this miracle.

As the caterpillar would then be changed into a butterfly (just as all such caterpillars, in God's wonderful plan, are really changed into butterflies), so the sinner is changed into a child of God.

Now you ask me, "Suppose that wonderful butterfly ceases to depend on God, ceases to have saving faith that it will be made into a butterfly?"

The answer is that the decision was made once for all and the lowly caterpillar is no longer a caterpillar. God has already done what He was trusted to do.

You see, there is a sense in which no butterfly can ever become a caterpillar again. The miracle has taken place. He has been changed into a different creature.

But the change from a caterpillar to a butterfly is no more wonderful than the change from a lost sinner to a child of God with a new nature, with the Spirit of God dwelling within, with a wholly new relationship to God.

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The Editor's Notes

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books. We feel safe in saying that no other Christian magazine in the world publishes so much high grade material of permanent value.

In the beginning of this new year we covenanted with God and made holy resolutions to make THE SWORD OF THE LORD a better Christian revival magazine than ever.

Praise God for Wonderful Subscription Campaign!

The success of the recent Sword subscription campaign is remarkable. At this writing (January 19) the subscription department of THE SWORD OF THE LORD is still three weeks behind in enrolling subscriptions. By the time you read these lines we will be overwhelmed, we think, with the flood of subscriptions which should come the last days of the campaign. Please be patient with us. It will take a few weeks' hard work to catch up. We cannot tell this early the total results of our subscription campaign, but we are confident that we have passed the goal of 75,000 paid subscriptions. Praise the Lord! Join us in prayer that this year, 1950, we will pass the 100,000 mark.

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Once-For-All Salvation by Once-For-All Faith

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After one has decided to trust the doctor about the operation, and the operation is done, it is too late then to take back the decision.

After the caterpillar has trusted God to make it a butterfly, and God has made him into a butterfly, it is too late to undo the decision.

I want you to see that saving faith is a once-for-all decision. It is not a continuing assurance. It is the initial decision.

The proper attitude for a Christian is not, "I am trusting Christ to keep me a Christian and take me to Heaven." No, no. The proper attitude is, "I have already trusted Christ to make me a child of God and prepare me for Heaven, and take all my sins out of the way that might keep me from Heaven. And, thank God, He has already done it! My faith has already had its result, regeneration. God has already worked His miracle."

It is true that God will take a child of God to Heaven, but that is not because of his feeling of assurance, *not* because of his continued confidence. God takes one of His children to Heaven because of a contract which was made. God offered to save all who would trust Him. A Christian is one who as a sinner has already trusted Christ to save him and has been saved, has been born again, has passed out of death into life, has already received the atonement, has already been made into a child of God, already been partaker of the divine nature.

Sometimes people foolishly talk about "the freedom of the will" and say that a Christian may choose to stop trusting Christ and may choose to be a child of the Devil.

The plain simple truth is that the Bible never ever mentions such a doctrine. And it is always unfortunate when Christians go to using language of a kind not used in the Bible.

The Holy Spirit May Leave a Convicted Sinner, But Not a Child of God

You asked me about Hebrews 6:4-6, and say: "Does not this seem to say that the *once enlightened partaker of the Holy Ghost* may fall away into unbelief?"

If you have a Scofield Reference Bible, examine the marginal note on this passage. The term, "Partakers of the Holy Ghost," is not a very good translation. Rather, as the marginal note explains, it should be, "the Holy Ghost going along with . . ." A lost sinner who is deeply convicted by the Holy Ghost and shown his need for God, would perfectly fit this case, and this is clearly the unpardonable sin which is referred to here. And you must remember that Jesus said that there is only one unpardonable sin, only one sin that has no forgiveness in this world and the world to come. That surely is the sin of an unconverted person who, fully enlightened and being compelled to choose, definitely and eternally says no to Christ. Surely you are right when you say, "I know verse 9 says we expect better things—things that accompany salvation . . ." The things mentioned in Hebrews 6:4-6 do not accompany salvation and do not describe saved people. The Holy Spirit lives in the Christian's body and will never leave. He may not make His Presence joyfully known; if a Christian grieves the Spirit; He may even reprove the conscience and make the failing Christian miserable. But the Christian's body is His Home, His temple, which He will never leave.

Thank you, dear brother, again for writing and for your kind words. I hope that what I have said may be suggestive and helpful.

May the Lord give you many souls.

In Jesus' name, yours,
John R. Rice

bell. The message must be clear; and if you know the Lord Jesus it will be clear.

Then the fourth word is this, which I feel like emphasizing in turn, it must be a *full* message—as full as our need is full. The Lord Jesus is a full Saviour. He covers the whole sweep of the need of a man's life, and of the whole world of men. If you know Him you will make the message about Him as full as He is, and as full as men's need is. And, if you will mark it very keenly, while our Lord Jesus Christ is a full Saviour, may I say reverently, He is not a bit more of a Saviour than men need. Our sin spells out the fullness of our need and of His salvation. It seems as if there were no limit to His power and His fullness, and no limit to our need. The message will be full, a well as clear, and warm and simple.

Five Words as to the Scope of the Message

I have in mind five very simple words. You may not always use these words in the order I am going to use tonight; I think the order is immaterial. You must meet a man where the man is, and begin where he is to give him all there is for him. There must be an intelligent adaptation. You begin with the man. You always want to get first the warm personal touch with the man, and find out what's inside him, and then begin where his needs suggest, and pour in the whole of what he needs.


1. Salvation Based on the Death of Christ

But this is my order tonight, the first thing is this: *it must be a message of a Christ who died.* I could say this is the beginning, and the end, and the middle: it is the heart. It is the whole of the message of any worker to the crowd of men. I am puzzled to know how to talk only a few minutes about this first bit of the message, the heart of the message, how to say all there is to be said, and bring it right home in a few words. And yet I may say a few things.

It will be a message of the Lord Jesus Christ who lived before He died. He lived in Nazareth, He touched in His life every point of contact with our life, every temptation He knew, every kind of circumstance He knew. In a narrow cottage, in a wood-working shop, He lived those years.

And yet remember, while the working man, the man in narrow living quarters, feels it much that He lived so, yet remembers this, that our Lord Jesus Christ, in His humanity, had in Him the thing that we speak of as making aristocracy. I hesitate to say that our Lord was an aristocrat, lest you should not understand what I mean, but I say this: if you trace His lineage, it was of the purest, richest, oldest blood of that old Hebrew nation. His line went back, step by step, guarded very carefully. He had in Him that which you say makes an aristocrat, so far as human blood is concerned. Yet the marvel of it: He lived in a whitewashed cottage, and slept on a narrow pallet on the floor, and worked eight, ten, twelve hours in a wood-working shop for years. The sympathy with us at every point of our life is told in that. This is a bit of the story we are to tell. We have no long-range Saviour. God is not a God reaching man with a long pole. "He pitched His tent amongst us," John says. He brought along His bit of canvas, and said: "I want to get down right where you are." He stretched His tent right down amongst our tents, one of us, ay! one of us.

Then I want to say—and this is the great thing—He lived that He might die. He was that He might give up His life. He came that He might go out of life for us. This is the heart of the whole story, that our Lord Jesus Christ, of His own accord, voluntarily climbed the hill of the cross, and suffered bodily, mentally, in spirit,



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as no man ever suffered, and that He did it for us, to be our Saviour, to be our Substitute; He died in our place. This is the heart of the story. And then, ah! and then, He rose again. I don't like to talk about Calvary without talking about the climax of Calvary. Our Lord Jesus went down of His own accord and rose up. He is a victor over all the power of sin, and Satan, and death. He is a victor! You and I can go to a man in the thick of the hard drive of life, with his temptations and sin, and we say—this is the Lord Jesus Christ; He lived a life of sympathy with us, He died a death of suffering for us, and He lived again a life of power for us.

That is the first word of the message that must be rung out clear, simple, warm, and full to man everywhere. They don't want Christianity, they want Christ; they don't want theology—it has its place—they want God—warm, yearning, coming down where we are to take us up where He is. That is the first word, a message of a Christ who died, and who lives again.

2. The Gospel Demands Genuine Repentance From Sin

And then the second word of the message is this: *sin is to be hated.* Make that clear and simple, too, that sin is only damna-

ble. It may be cultured sin, it may be polished sin, it may have blue blood in its veins, it may carry a title, it may be aristocratic, or it may be in the slums; but anywhere, everywhere, sin is sin; and it was sin, yours and mine, that drove those nails, and thrust that spear, and wove that thorn-crown. It is the most damnable, detestable, hateful thing in all the world. It must be cut out, and washed out, and burned out, and clean put out, both by our Lord, and by His blood, and by His power, and by our decisive action. That is the second word that must go in—the damnableness of the sin from which He died to free us. If there be any uncertain note here, you had better quit your work, and go to do something honest, like shovelling mud, or something of that kind.

3. The Message Must Be in the Power of the Holy Spirit

Then the third word is this—it was spoken of this afternoon; I must put it in again lest we slip here—the *message of a Holy Spirit who makes Christ real to us.* The Holy Spirit was sent down to do in us what the Lord Jesus did for us. He is my life. He is the Lord Jesus' executive; He sent Him down here to live in me, and clean up the sin score, and make (Continued on page 4)

The Worker's Message

(Continued from page 1)

cowboy, in his simple way, in Western talk, said: "Parson, leave out the trimmings, and heave in the bottom facts." That was very blunt kind of talk; but he struck the very bull's-eye in speaking it. The message that the Master inspires, that the crowd calls out for, is a simple message always.

And it is a *warm* message. The crowd does not want a message at the end of a long pole, it wants to warm with the blood of a human heart, as well as warm with the blood of the heart of the Lord Jesus Christ.

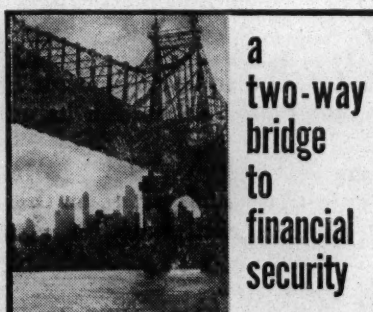
I remember hearing Major Whittle speak in the old Broomfield Street noon meeting in Boston a few years ago. He told a story about a young preacher just beginning to preach. He was preaching one Sunday for an old clergyman, almost his first sermon. His text was: "Feed my lambs." And, fresh from the Seminary, he gave them the exegesis, and the geography, and the Orientalisms, and a lot of things, but nothing like feeding for themselves. As the two walked home, his ear was keen for some word of commendation from the old clergyman; but nothing came. He didn't want to ask, but just listened, but nothing came. At last the old clergyman said to him: "Ever lived on a farm?" "No." "Ever feed any lambs?" "No." The thing was not getting promising. "Well," the old man said, "I have, and we had three rules for feeding the lambs: first, feed them little" (I think he meant cut up into small pieces); "second, feed them often; and third, feed them warm."

I think I never heard a better bit of a sermon in small compass for workers. Feed them little, cut it into little bits that they can chew, like you feed your babe; and often; and especially feed them warm. As I said this afternoon, the heart of the world is hungry; it is hungry for a heart; and the Lord Jesus gave His heart, down here amongst us in human form when He was here. And the message about Him must be warm.

And then the third word I want to put in there is this—it will be clear. It should be simple as a child's understanding; warm as the heart of God; and clear as the tones of a clear-toned bell. The crowd wants no mixed message, no uncertain sound, no doubtful note, but a clear, positive message that rings out like a true

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The Worker's Message

(Continued from page 3)

me strong, and make me wise in my service, and work out in me all the life of the Lord Jesus Christ. He is the executive. Now, we must tell men this. He teaches about prayer. He gives the spirit of prayer. He teaches the meaning of the word "trust." You know trust is the life-blood of faith.

Faith is a word for the dark. If you can see, then you are walking by sight. Trust is a word for the dark. Trust means this—risking the thing that you value most in obedience to His Word. It means that you walk out when the flooring has ceased, and you cannot see where to put your foot down; but He says to put it down, and it is the risking your life to put it down, but you just sing a bit of a song and step out if He bids you to. But you could not do that except as the Holy Spirit is living in you. He gives that quiet faith and trust. He breathes that spirit of prayer. He is everything. He is the Lord Jesus' other self. The message must have in it that third note—a Holy Spirit, who makes real in us what Christ has done for us.

4. The Gospel Demands Surrender to Christ as Lord

And the fourth bit in the message is this: *it must be a message of a wholehearted surrender by man to the Lord Jesus.* No half-way measures, no giving one hand and holding back the other, but a wholehearted cutting with sin, a full surrender to His mastery, that He may control the body, the personal habits, the social contacts, the home life, the intellectual life, the ambitions of life, and even your gold. It does not mean that all of that goes out of your life, it means that He comes in to be the Master of all that is in your life. That note must be clear likewise. A wholehearted full surrender to Him as Master, no compromise, no half-way, no straddling of fences, but a clean getting right over on His territory, and staying there, and refusing to budge away. If you wobble there, there will be trouble. I pity the man in the crowd beyond, who needs the message we are talking about, to whom it comes only in part. It must be a whole surrender, to a whole Saviour, for a whole life, full of a whole power.

5. The Gospel Must Come From an Inspired, Infallible Bible

And the last word is this: *a message of a Book which is God's own Word to us.* There is one thing that the human heart hungers for, and that is a note of certainty. The human heart longs to have some one say positively, "This is so; this is dependable."

Some have believed and taught that the church is the final source of authority in religion. And a great many have gone into that particular church of which I am thinking just now, and you are thinking, because of the ringing certitude of its tone. A peculiar strength of that church is its positiveness, saying, "You must do this," and "This is right." Some have taught that the seat of authority in religion is reason, and that through this god of reason we learn to know what is right. It is the reverse of the first teaching referred to, where the church authorities would say: "You abandon your reason, and do this, even though it is against your reason." The third great source of authority in religion is the Word of God. I prefer to put the truth this way—the source of authority of certainty for everybody, anywhere, is this: a Book illumined by the Holy Spirit, a Holy Spirit inter-

preting His Book to our illumined reason. Not the Book alone, apart from the Holy Spirit who inspired it—that leads to superstition; not to say the Holy Spirit alone apart from this Book—that leads to fanaticism. But the Word of God as interpreted to us by the Spirit of God; the Spirit of God teaching the will of God through the Book of God. In one sense this is just a book—paper, print, binding. But in a very real sense there is more than print here; there is a Person there. That Word of God was inspired, and it is inspired; it reaches the need of the human heart as no book does. And the message must have this in it, a Book in which and through which, our Father reveals Himself, and reveals ourselves to ourselves. There must be the tone of certainty here. And if you wobble here, I pity the crowd that you deal with, and minister to.

This is the simple message I bring in this very simple way to you tonight: A Lord Jesus Christ who saves from sin, and empowers against temptation, and for service; sin to be hated, unmitigatedly hated; a Holy Spirit who shows you your sin, and shows you the Lord Jesus Christ, and makes real in you what He has done for you; and then that you must give Him full sweep in your life, a clean surrender; lastly, a Book of God that contains, and is, a whole revelation of God. Only here can we find the full story of our message. The gospel of Christ is not an evolution; it is a revelation; and the revelation is here.

The Message Must Be Lived

Now I must add one word, please; the message must be incorporated in our lives, the message must be *lived*. It is not enough that it is a message of your lips; it must be the message of your life. The message will have power only as it is a lived message. I have no doubt that the 22nd Psalm had an historical meaning in David's life. He lived it; the beginnings of its power are there. I have no doubt the power of Isaiah's message was this, that that 53rd chapter of Isaiah was lived, with its shedding of blood and dripping of tears, was *lived* in some experience of his life. Our Lord Jesus Christ lived before He taught, and He lived more than He taught. His teaching is wonderfully full, simply marvellous, but it is always less than the teaching He lived. And so it must be with us. When the seventh Earl of Shaftesbury in the city of London tried to win the costermongers, they would not let him. "No!" they said, "you are an aristocrat, and we want one of ourselves, and we don't care to have you patronize us. We are as good as you are." And he could not touch them. And you remember what he did? He got a costermonger's cart, just like theirs. He had his coat-of-arms on the side of it, just where their signs were. He had a little donkey hitched in front, just like their donkeys were. He had the stuff loaded into the cart to sell. He climbed up on the seat and took the ribbons, and said: "Now I am one of you." And they said: "You are one of us." And they welcomed him, and welcomed his Saviour as he brought that Saviour to them. He pitched his tent amongst them. That is what we must do.

Go where men are, and re-live our Saviour's life amongst them. The man is more than his message, even when the man is less than his message. Your lips may tell the whole story, but if your life does not, your message drops in its power to the level of your life. Only as you and I follow Jesus through a commonplace life, perhaps through a Gethsemane agony, through a Calvary with its thorns and nails, through a burial down out of sight into the soil of men's lives, only as we follow Him are we giving them the message. It must be *lived*.

A friend sent me recently a booklet issued by the South Africa General Mission that caught fire in my heart tremendously. It contained a very simple story. A General of the British Army told the story. He was on service in India during the time of the mutiny there. He had in his regiment

a little bugler twelve or thirteen years of age, a very frail little fellow. His mother, I think, had been a Scripture reader; his father a brave man. The father died in action, and the mother drooped and died shortly after, and their boy was left alone in the regiment. He was a very saint, who cared more for the prayer meeting than for the camp games. He had a rough time of it, because he was made the butt of the coarse jests of the crowd of soldiers. But he went along his way quietly, living his Master's life. The General said, in telling the story: "We had gone away some miles from the scene of action for rifle practice. It was a bad bit of country, swampy, unhealthy, and I did not want to take the boy along. He was so delicate. But the surgeon said: 'Let the boy go. The men drive him a hard life, but his presence makes it so much easier to handle them. He has enormous influence. Let him go.' 'All right,' the General said, 'let him go.'"

It was a very ticklish time in the regiment. They had a lot of rough men. There was a good deal of insubordination which could not be traced down to the perpetrators. One night the practice targets were thrown down, and so injured that the practice had to be set aside for several days. That was very serious, and so the General gave orders to find out who the perpetrators were. He thought he must make an example of them. They traced the wrongdoing to a certain tent in which this boy was, a tent that con-

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tained some of the worst men of the regiment. And they had a court-martial. It was very clear that somebody in that tent was guilty of this wrong-doing. And the commander said: "Now, we know this squad of men contains the guilty man, and if the guilty one will step out like a man the rest will go free." But nobody came. He said: "If one of you men will step out and take your punishment, ten strokes of the cat, the whole squad will go untouched." And he waited. Nobody came. Of course, they would all have to be whipped with the cat if the one man did not step out. And as he waited, out from the little bunch of men came this bugler boy, about fourteen by this time—Willie Holt he was called. He said: "Colonel, you have given your word that if any man of this squad will step out and take the ten strokes of the cat the rest will go free. I take you at your word." (Continued on page 5)

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The Power to Prevail

(Continued from page 1)

Jacob's life, a crisis with which very significant issues were linked. This young sheikh, so successful in the land of Paddan-Aram, suddenly discovered himself face to face with a new situation which he was utterly unable to meet. He had employed every device of ingenuity in an attempt to allay his brother Esau's passion for revenge. "And Jacob sent messengers before him to Esau his brother into the land of Seir the country of Edom. And he commanded them, saying, Thus shall ye speak unto my Lord Esau; thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and menservants, and maid servants; and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him." It was the spectre of this armed force that haunted Jacob that night. He saw plainly that since these overtures for peace had failed, he was now threatened with the loss of everything in a single hour of ruthless revenge. The fruits of all his ambition, industry and ingenuity would be swept away, his loved ones either killed or enslaved, and himself possibly tortured to death. It was most certainly an hour of crises.

There are similar crises in the life of every believer. It may be an inner conflict precipitated by an outward circumstance—the sudden loss of employment, the prospect of a long illness, the base ingratitude of a prodigal son, or the death of a beloved child or life-long companion. There are times when we have done all to fortify ourselves against an impending crisis only to find that our human resources have utterly failed. All that human wisdom can devise and human ingenuity can provide have been mustered to the battle in an effort to stem the tide that is turning against us, and yet the

divine destiny seems to move us irrepressibly to the hour of defeat. Do whatsoever we will in such times we are helpless and can but wait to see what will happen next.

It was thus with Jacob. He had paid every price that the world demands for its rewards of success. "In the day the drought consumed him and the frost by night; and his sleep fled from his eyes." But that night on either side of the Jabbok Jacob was slowly awaking to the realization that hard work alone was not enough. Nor was his wealth sufficient to meet this new situation. It became dimly apparent to the resourceful ranchman that while he had acquired much, he had missed the best that life could give him. He had oxen and asses and flocks and menservants and maid servants, but he had not the spirituality and the devout character to prevail with God as a pleader of the covenant, and at this moment he needed his covenant God very badly. God had withheld this larger blessing for the reason that Jacob had never seriously sought it.

In spite of the early vision at Bethel Jacob after twenty years of spiritual privilege was of the earth earthy. He was a strange mixture—this carnal son of the covenant. How beautiful his love for Rachel. With what devotion did he love and provide for his clan. Yes, he was a good enough sheikh measured by any standards of the hills and plains. But that night Jacob began to ask: "How do I look to God? How do I stand in His sight?" Since Bethel he had not met with the ground of reality, and as he ventured into the Promised Land he needed God more than all else. God had a great purpose to fulfill through him as His covenant heir, but Jacob could not be used till the "Jacob" nature was subdued. Jacob's problem was not Esau. His greatest problem was himself.

Such times of testing come to every Christian who heeds the call

to leave the shallows of a carnal Christian life and launch forth into the deep of a consecrated spirituality. There are times when we Christian parents discover that our children are not really converted and our homes are not really Christian, and at such times we may well pause to examine ourselves. Is it that we have no power with God because of our own unsundered lives? Again, how often we ministers run upon stretches of extreme barrenness in our ministry. The flame of love flickers in our congregation, the prayer life weakens, the passion for souls begins to languish, and the unsaved are utterly unmoved. Have you ever awakened in such a time to the discovery that it is your own carnality, worldliness, selfishness, pettiness, and prayerlessness which have held back the flow of blessings? How long since you have been alone with yourself and have sought to discover the issues involved in your Christian growth and usefulness?

II. THE STRUGGLE

Let us return to Jacob. In the fierceness of this introspection, Jacob begins to pray alone. "And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, who saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good: I am not worthy of the least of all the loving kindnesses, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." There is a confession of unworthiness in this prayer, there is an acknowledgment of gratitude, there is an admission of helplessness, and a pleading of the pro-

mise, but Jacob has not yet touched the vital issue in the great spiritual conflict which now begins. With a sense of caution that was active even in the moment of apparent annihilation he draws up his caravan in a line of separate camps. The company is lodged for the night. "And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok. And he took them, and sent them over that which he had."

Then it is that Jacob meets the stranger and wrestles with him until the breaking of the day. There can be but little debate as to the identity of this stranger. He was none other than the Angel of the Covenant, the Second Person of the God-Head, the incarnate Son of God, clothed with the

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vesture of an angel. But why did the Angel of the Covenant appear at this juncture in Jacob's life? The answer is this. Humanly speaking this covenant patriarch would have lived another half a century without any spiritual improvement had not the real weakness of his life been divinely exposed. Jacob's doublemindedness had to be conquered once for all. He could no longer be half for the world and half for God. Jacob must henceforth live on a new and

(Continued on page 6)

307 Reported Conversions Through Sword of the Lord Literature in 1949

By Viola Walden
Secretary to the Editor

1949 has come and gone. The Sword of the Lord has had bountiful blessings. At the end of the year, the circulation to the paper approached 75,000 — the largest circulation it has ever had. Four Sword of the Lord Revival conferences were held during the year, with rich blessing and splendid results. The editor had preached in Hammond, Evansville, Alexandria, Princeton, and Cedar Lake, Indiana; Chicago, Illinois; Pontiac and Detroit, Michigan; Torrance, California; Greenville, South Carolina; Springfield and Lockwood, Missouri; Bible School Park, and Rochester, New York; Siloam Springs, Arkansas; Minneapolis, Minnesota; Stroud, Oklahoma; Owensboro, Kentucky; and Toronto, Canada. Many souls were

saved in the revival campaigns.

And, according to the letters received, our carefully-kept records show there were 307 conversions through Sword of the Lord Literature during the year 1949. We feel that God has especially blessed every effort you and we have put forth in His name. There were forty-eight reported conversions through sermons to the unsaved printed in THE SWORD OF THE LORD; there were 259 conversions through Sword of the Lord booklets, most of them through "What Must I Do to Be Saved?" Our readers will rejoice with us over this good news of salvation.

Let us get the gospel to sinners this year.

The Worker's Message

(Continued from page 4)

I will take the ten strokes of the cat." A look of disgust came into the officer's face, and he said: "You men know that boy is not guilty. Are you not man enough to come out, the guilty one, and take your punishment, and not let that lad take it?"

But there was no reply, and the boy quietly said: "Colonel, your word is given." And, sick at heart, the order was given for the boy to be tied up for the lashes. And he was bared to his waist, and tied up, and the strokes came down. One, the second, the third; no cry came. Then, as the fourth stroke came down on that back, just a moan burst from the lad's lips that his brave heart could not hold in. And then Jim Skyes, the worst man in the regiment, the black sheep, came bounding out. "Stop, Colonel! I should be there. That boy is not guilty. I am. Tie me up; let me take the stroke."

And the boy, with his white, tense face, smiled, and said: "No, Jim, the Colonel's word has been given. I have taken the punishment. You are free." Then he fainted. They carried him off to the hospital, and the next day the Colonel went down to see how the boy was getting along. Stepping into the room where his cot was, unnoticed, this was what he saw: the boy lying there, pillowed up, very frail, very weak, and on the floor, on his knees by the boy's side, this Jim Skyes, the black-guard of the regiment. He was saying: "Oh, Willie, why did you

do it? What made you do it?" And the boy smilingly said: "Ah, Jim, I wanted you to know this. I did it that you might know that this is what Christ did for you; only He did so much more. I suffered for one sin, but He suffered for all our sins. He bore our stripes for all our sins, and He loves you, Jim."

"Oh," Jim said, "not the likes of me. I am a bad one."

"Ah!" the boy was saying, "He loves you, Jim. Trust Him. He did what I did, but so much more." And then the boy fainted. In a few days he passed away. But Jim Skyes was utterly changed. And as the General told the story it was plain that he, too, had been changed.

The boy lived the message. I do not know whether it will mean that for you. But this I do know, we must live the message! We must be as Christ, even though it be to the strokes of the cat. Oh! Master, burn out of our hearts this shrinking from sacrifice and this selfishness. Help us to follow Thee in the crowd, even though it means a Calvary in us. Help us to follow. Then there will be power; then there will be a great crowd of men coming a-running to the Christ whom they find in us. Oh! Jesus, Master, help us to live Thee!

(From *Quiet Talks With Workers* by S. D. Gordon. Published by Marshall, Morgan & Scott, Ltd., London, Edinburgh. Used with grateful acknowledgment.)

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With the Evangelists

Reports From America's Outstanding Soul Winners

By the Editor

55 Additions in Thomaston, Georgia, Under Evangelist Pirtle

Evangelist Jon A. Pirtle, P. O. Box 4837, Atlanta 2, Georgia, recently held a good one-week revival meeting at Silverton Baptist Church in Thomaston, Georgia. There were 55 additions to the church, most of them new converts confessing Christ as Saviour. There were also many Christians who renewed their vows to God.

Evangelistic Song Leader Homer Britton Now in Preaching Evangelism

Rev. Homer Britton has been evangelistic song leader for Dr. Hyman Appelman for about six years. Now he writes the editor that he feels led of God to enter the evangelistic field to conduct revival campaigns as preacher and singer. He has a number of dates for meetings already. He is a well-trained preacher of the gospel, sound in faith, fervent in spirit, who has had a rich experience in

big revivals. I infer he will lead his own singing. He is a good soloist and trombonist, and we believe God will give him blessed revivals. His address is 1905 Kirby Avenue, Chattanooga, Tennessee.

Brief Mention:

Evangelist Ralph M. Boyette of 3201 Asher Ave., Little Rock, Arkansas, a fervent and successful soul winner, is making dates for the year and we believe will conduct successful revivals.

Evangelist Bill Hargrove of Sedalia, Missouri, recently held revival services at Ionia, Missouri, with several saved, a new Sunday School organized and preaching services instituted twice monthly.

THE SWORD OF THE LORD is in touch with a number of proven soul winners, Spirit-filled, consecrated, sound Bible preachers who are available for revival campaigns. We suggest that pastors and revival committees write THE SWORD OF THE LORD when you wish to get in touch with a proven evangelist.

The Power to Prevail

(Continued from page 5)

higher plane of righteousness, spirituality and faith. And so the Angel strikes his body to touch his soul. God must take from every one of His servants whom He uses the very staff which has hitherto been his mainstay.

Do you notice what the all-night conflict does for Jacob's soul? He no longer seeks mere deliverance. He no longer wishes merely to "get by." He is no longer concerned merely with the problem of Esau. With his thigh-bone sprung and the muscle strained, Jacob awakes to the fact that his adversary is none other than the Divine Messenger Himself. And as

he clings to Him, Jacob begins to weep for his contradictions. Then, but not until then, does Jacob really see himself in all his energetic futility. Then, but only then, does Jacob discover the unlimited power of God. And this is what the Angel of the Covenant is seeking to accomplish with this Son of the Promise. Jacob must not merely be converted, he must be surrendered. God will give him the blessing as soon as he is shaped that he can be trusted with the blessing. No longer does Jacob know his God afar off. Henceforth He is his All in All.

But there are Peniels in the life of the Christian today. Have you ever had your hour of extremity? Have you in sheer desperation turned to the God you thought you had always known and found Him withholding the coveted blessing until He could come to terms with you regarding some unsundered area of your life? Have you met with God Himself in the wrestlings of prayer? Have your doubts been settled once for all in that secret

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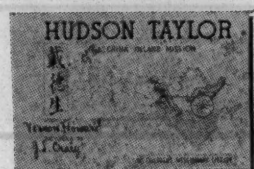


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place of supplication? Have you for-sworn all divided loyalties and half-hearted devotions, and surrendered yourself utterly to Him whatever betide? Can you honestly say that your life, in purpose, at least, is all for God? Have you accepted His plan for your life, taken His will for your motive, trusted in His resources for your dynamic? Such a Peniel is for the true follower of Christ life's crowning victory through life's most humbling defeat.

Let us try next to understand a little more fully the exact nature of that victory.

III. The Victory

The triumph of Jacob was a victory over self through surrender, a victory with God through faith, and a victory over his fellowmen through prayer. The conquest of self involved a complete disavowal of all confidence in self or any other human resources. It implied a confession of the sinfulness of all unconsecrated means of self-advancement. It called forth a whole new attitude toward his life in the plan and purpose of God. "What is thy name?" said the Angel. And he said, "Jacob." It was a confession. "I am a supplanter, a deceiver, a double-dealer."

This same humiliating confession (Continued on page 7)

Dr. Bob Jones Says:

I wish our Christian friends could read the many interesting letters that we receive from people in many parts of the world. We quote here a letter which came to us during the Christmas holidays:

"Dear Dr. Bob: Vern Rock is the one who told me to send for THE FELLOWSHIP NEWS; so I sent for it. My aunt gave me a dollar for Christmas so I am sending it to you for the Student Loan Endowment Fund. I am helping you because my brother George goes there and gets help from the Student Loan. I am eight years old, and I'm in the third grade. I love Jesus, and I want to go to your school if the Lord tarries. Love, Dale Buchanan."

This eight-year-old boy has an understanding of the value of our Student Loan Endowment Fund. He knows that his brother George is in school because we had some money that Christian people gave to loan to students. George, Dale's brother, is studying for the ministry. We appreciate the money that has been sent in by our friends who have read our appeals. Most of the people who in recent months have made a contribution for the first time have said, "We have been planning to send some money but have just been putting it off. We are sorry we have not done this before, but better late than never." I know that there are many of you friends who mean to make a contribution toward this Student Loan Endowment Fund but who just keep putting it off. Now, if you are planning to make a contribution and are not prepared to make it right now, write us and

tell us you are going to make it. Give us some encouragement. Tell us what you think you can do before 1950 is over. Send some amount now; and then if later you can do more, send some more. We have a definite goal that we wish to reach before June 1, and we have a definite goal we hope to reach before the close of 1950. We are counting on you.

Now, friends, here is something else I would like to lay on your hearts. We want you to pray for us. We want thousands of prayer warriors all over the world praying daily for Bob Jones University. Pray that this institution may keep on keeping on, that it may never waver. Pray that the evangelistic fires may never go out and that this institution may, until the Lord comes, be the base of an evangelistic emphasis that will go around the world. We believe in education. We believe in culture. We believe in efficiency. But we believe that it is the business of every Christian in the world to win the lost to the Lord Jesus Christ. We drill that into our students, and most of the young people that go out from this school go out with a passion for souls. Let me again thank all of you who pray for us, and let me thank you who have helped us financially. But please help us some more. Let me urge you folks who have not made a contribution to make a contribution of some amount at this time. Thank you and God bless you.

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In the Introduction, Dr. Rice Says:

So, all of us need to hear evangelistic preaching. All of us need to have our hearts warmed toward the great issues of life and death, Hell and Heaven, salvation and condemnation. From these sermons surely some will learn better how to win souls and will have a heart more deeply moved toward this holy business of keeping people out of Hell! And many a Christian will doubtless put this book in the hands of unsaved loved ones and friends who will read it and perhaps through these messages will be saved. May God grant it!"

These are the sermons you will find in this book:

1. When God's Patience Wears Out!
2. "Be Sure Your Sin Will Find You Out!"
3. What Jesus Said About Hell.
4. Will a Loving God Send a Sinner to Hell?
5. Hell—Keep Out!
6. Religious—But Lost.
7. A Good Man Lost and a Bad Man Saved.
8. The Criminal Who Wanted Another Chance.
9. How a Lost Sheep Got Home.
10. "Come Unto Me."
11. Facing the Pierced Jesus.
12. "It Is Finished."
13. No Room for Jesus!
14. Neglect, the Shortest Way to Hell.
15. "What Must I Do To Be Saved?"
16. Missing God's Last Train for Heaven.

There are 216 pages, 16 sermons as mentioned above. They will provide many happy hours of revival preaching, and countless blessing in the life of the Christian who reads them and passes them on. Price

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The Power to Prevail

(Continued from page 6)

sion is wrung from the heart of every soul with whom the Holy Spirit deals in sanctification. What is your name? My name is "Look-Out-for-Yourself." What is your name? Oh God I am "Facing-both-Ways." And your name? My name is "Half-hearted." What weaknesses these names reveal! Here is "Little-Faith," there is "Temporary," over there is "Mrs. Timorous," and yonder is "Mr. Ready-to-Halt."

But to every surrendered life God gives a new name. And the Angel said, "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men and hast prevailed." Do you know that name? Is it yours? Have you learned how to prevail with God upon your knees? Do you know how to cling to Him in wrestling prayer till the Holy Spirit has burned out the dross in confession and surrender, revealed the power of the Divine Presence, and sent you away to life's battle with the weapons of victory in your hands?

When the Divine grace has achieved this victory over self, victory over the world is inevitable. Jacob had power to prevail with Esau because he had prevailed with God. Israel limping is stronger than Jacob wrestling. The church is today in desperate need of such spiritual champions. The power of prevailing prayer is an open secret. Why is it that more of God's children do not learn it? Is it not a true philosophy of conversion to say that no soul is ever won except as some believer has painfully travelled in the intercession for that soul? Nor will the citadels of vice and wickedness ever be shaken without the wrestling of earnest prayer. The enemies within our gates will never be subdued by the weapons of a mere scientific apologetic. Our churches will not be revived until those that know God and have the promises learn to pray with dependent faith, surrendered life, and passionate love. We need today a church that has been to Peniel and has learned the secret of a limping dependence, and can prevail with men because she prevails with God.

But Jacob's greatest victory came in the moment of the divine revelation. "And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for, said he, I have seen God face to face, and my life is preserved." Jacob had learned that God could be mightily moved by the plea of human weakness. Little wonder after such a profound experience that Jacob felt the need of knowing better the God of his fathers. He had heard of Him at his father's knee when a boy, he had called upon Him as a youth on the threshold of life, he had raised altars to Him upon his return to the borders of his inheritance; but at Peniel he had come to grips with Him in the arena of a deep spiritual crisis. He had seen God face to face. He had gained a new vision of the covenant life. He must now know God as one who like Abraham walks with Him and enters into the counsels of His covenant. Was this knowledge vouchsafed to Him? Let Charles Wesley give us the answer.

Come, O Thou Traveller unknown,
Whom still I hold, but cannot see,
My company before is gone,
And I am left alone with Thee;
With Thee all night I mean to stay,
And wrestle till the break of day.

I need not tell Thee who I am,
My misery or sin declare;
Thyself hast call'd me by my name;
Look on Thy hands, and read it there!
But Who, I ask Thee, Who art Thou?
Tell me Thy Name, and tell me now.

In vain Thou strugglest to get free,
I never will unloose my hold;
Art Thou the Man that died for me?
The secret of Thy name unfold.

Wrestling, I will not let Thee go,
Till I Thy Name, Thy Nature know.

'Tis all in vain to hold Thy tongue,
Or touch the hollow of my thigh;
Though every sinew be unstrung,
Out of my arms Thou shalt not fly;

Wrestling, I will not let Thee go,
Till I Thy Name, Thy Nature know.

What though my shrinking flesh complain,
And murmur to contend so long?
I rise superior to my pain;
When I am weak, then I am strong;

And when my all of strength shall fail,
I shall with the God-Man prevail

Yield to me now, for I am weak,
But confident in self-despair;
Speak to my ear, in blessing speak,
Be conquer'd by my instant prayer!

Speak, or Thou never hence shalt move,
And tell me if Thy Name is Love?

'Tis Love! 'tis Love! Thou diedst for me!
I hear Thy whisper in my heart!
The morning breaks, the shadows

flee;
Pure universal Love Thou art!
Thy Nature, and Thy Name, is Love!
To me, to all, Thy heart doth move:

My prayer hath power with God;
the grace
Unspeakable I now receive;
Through faith I see Thee face to face,

I see Thee face to face, and live;
In vain I have not wept and strove;
Thy Nature, and Thy Name, is Love.

I know Thee, Saviour, Who Thou art;
Jesus, the feeble sinner's Friend!
Nor wilt Thou with the night depart,

But stay and love me to the end!
Thy mercies never shall remove,
Thy Nature, and Thy Name, is Love!

Contented now upon my thigh
I halt, till life's short journey end;

All helplessness, all weakness, I
On Thee alone for strength depend;
Nor have I power from Thee to move;

Thy Nature, and Thy Name, is Love!

Lame as I am, I take the prey,
Hell, earth, and sin, with ease o'er-

come;
I leap for joy, pursue my way,
And as a bounding hart fly home!
Through all eternity to prove
Thy Nature, and Thy Name, is Love!

WILL MOST PEOPLE BE SAVED?

We have recently published a splendid article by the late Dr. Henry J. Van Dyke, "Why Christians Believe in Everlasting Punishment." However, with one paragraph in that sermon we do not agree fully. Dr. Van Dyke thought that "the great majority of mankind will be saved." Many postmillennial people have believed that. Dr. Van Dyke was no doubt right in saying that the millions of children dying in infancy and before reaching the years of accountability and so going to Heaven would overbalance the multitudes unsaved. But we do not believe that "the great majority of mankind will be saved."

I think this paragraph should have been deleted from the splendid sermon by Dr. Van Dyke. He was a godly, loyal, evangelical preacher, and the article was a sensible and spiritual Bible sermon, showing that Christians must believe in everlasting punishment for Christ-rejecting sinners.

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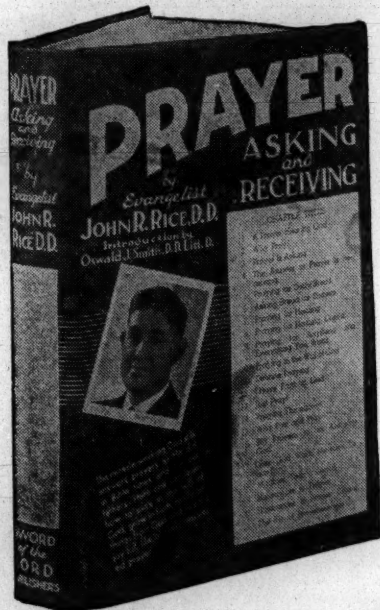
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12. "Have Faith in God."
13. Just Pray!
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15. Why Fast and Pray?
16. Six Prayers to an Almighty God.
17. Does God Work Miracles Today?
18. Miracles Today, Continued.
19. Hindrances to Prayer.
20. Hindrances to Prayer, Continued.
21. The Sin of Prayerlessness.

After reading the book **PRAYER—Asking and Receiving** by Dr. John R. Rice, Dr. Harold S. Laird of Faith Seminary, Wilmington, Delaware, wrote, "This is the most comprehensive single volume on this important subject that I have ever seen. It is a textbook on the subject of prayer. Its value as such is in the fact that it is a careful and well-nigh inexhaustible study of what the Word of God has to say on the subject. God will surely use this book in the lives of all who will read it. It will produce prayerfulness where there has been prayerlessness, and those who heed its teaching in their own prayer lives will experience the thrill that comes through definite answers to definite prayer. May it have a very wide reading."

Others Add Their Comments!

Dr. W. W. Melton, Texas Baptist Leader: "One of the best books on prayer I had seen. It is Scriptural, it is sane in its application, it is reverent in its approach to and application of Scripture, and it was as nearly comprehensive as any book I have seen."

Dr. H. H. Savage, Pastor First Baptist Church, Pontiac, Michigan: "I have been greatly blessed by your book on prayer. I think it is the sanest and most Scriptural book I have ever read on the subject."

Dr. Frank S. Mead in the Christian Herald: "Bible-based, this book proceeds on the conviction that there is a God waiting to answer sincere prayer. It covers thoroughly the teaching of the Bible on prayer; it bristles with good stories and

illustrations; it reads easily, but it has deep rolling undertones which linger in your heart."

Dr. Robert G. Lee, President, Southern Baptist Convention: "I have read many books on prayer. And Dr. Rice's book on prayer is among the best. Abundant with Bible quotations and references, it lays warm and sympathetic hands on practical life . . . For me there is not a dull line in the book. Not once does he strike any jarring notes. Not once does he sound a trumpet of uncertain tone. This book, written as friend talks face to face with friend, is one I shall read again—a book I hope will find a place in every church library, every home library, every preacher's library, and among every teacher's stock of books."

Christian Leaders in Every State, Every Denomination Praise This Book

We have quoted above only a tiny fraction of the letters and reviews we have praising this great book. It has been called Dr. Rice's masterpiece, and has certainly proved to be "America's Best Seller on Prayer." Already 100,000 copies have been published, a phenomenal number, and from every state in the union and a dozen foreign countries the letters have poured in—stories of blessing received in reading the book, of burdens lightened, of needs supplied in answer to believing prayer after this book was read. Leaders of all the main denominations have already endorsed it, and not a week goes by but what we hear further word of commendation or some story of blessing.

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Certainly this book should be available to every Christian! Prayer is the key to every need of the Christian, every desire. Prayer will make his life joyful, his service fruitful, his presence a blessing. This book has in it all that is needed to be a happy, victorious Christian, a wonderfully blessed useful Christian. Preachers who read it and practice it find their ministries revolutionized. Families read it and find their needs supplied, their lives made joyful. The discouraged find in it peace and courage; the distressed read it and find the way out.

SWORD of the LORD Publishers
214 West Wesley Street, Wheaton, Illinois

Introducing Evangelist and Mrs. Frank Harpell

By Evangelist Bill Rice
Associate Editor

Several months ago Evangelist and Mrs. Frank Harpell dropped in to see me at my office in Wheaton. I found that they were both graduates of the Moody Bible Institute and were highly recommended by that great Bible school. Mr. Harpell is a forceful preacher, as I found out later. Mrs. Harpell was graduated from the Music Course of the Moody Institute and is an accomplished singer. I met them again in September when Emil Aanderud, Miss Jessie Ruth Rice (my niece) and I flew in my plane across the mountains to Boston and up the coast of Maine to the Bay of Fundy and across the Bay of Fundy to Truro, Nova Scotia. We enjoyed a marvelous revival campaign there. It seems that Maine and Nova Scotia are old stamping grounds of the Harpells and they have conducted many revival campaigns throughout that region. Since that time I have written to a number of pastors concerning the Harpells' ministry and to my delight have found that they are, just as I had believed, wonderful servants of the Lord.

Approximately 150 Conversions in Nova Scotia

I have a letter from Rev. Lee R. Carter who is now a pastor in Sedgwick, Maine, concerning the ministry of the Harpells when he was stationed at Debert Field, Nova Scotia. Debert Field was the largest aviation field in all Nova Scotia during the war, and when I was in Truro for the revival campaign, the Royal Canadian Air Force granted me permission to land and hangar my plane at this great airport. Brother Carter writes as follows:

"Our first evangelistic campaign together was during the war years in Debert, Nova Scotia. This was one of the best experiences I have ever had in Christian work. Before the three weeks of meetings were over there were upwards of 150 decisions to accept Jesus Christ as Saviour. Many of these decisions proved to be outstanding.

"..... The Lord has enabled us to be together on about eight definite occasions for special services. The Lord has always seen fit to make the meetings a blessing to many souls. Mr. Harpell is one of the best personal workers I have ever met. His messages are straight and direct and definite. Mrs. Harpell is trained as a musical director and pianist. Mr. and Mrs. Harpell are both singers, sometimes singing together and sometimes singing alone. It is a joy for me to recommend them to you as being well above the average Christian workers."

Maine Pastor Writes:

"Mr. Harpell is a plain and forceful preacher with never a dull moment. Both Mr. and Mrs. Harpell are sincere and hard working and they truly love people. Both of these servants were a credit to their calling on the platform and in the homes. Mrs. Harpell's messages in song were a real blessing and she has a very sweet spirit."—Rev. Cecil F. Petrie.

New York Pastor Writes

Another letter comes from the Rev. Addison J. Horn, pastor of the Hancock Baptist Church of Hancock, New York. Brother Horn writes.

"I found Rev. and Mrs. Frank Harpell sound, sincere, soul-winning evangelists. Frank Harpell is a forceful gospel preacher, true to the word and possesses a passion for souls that is not only manifested in preaching but in personal contact in the homes and on the street. Mrs. Harpell's singing is inspiring and soul stirring. Their services are well planned and prepared and carried on with much prayer."

Another letter comes from Rev. Earl W. Beal, pastor of the Baptist Church of Perry, New York. Brother Beal writes as follows:

"They have a deep concern for souls and give freely of their time to reach as many as possible for



Evangelist and Mrs. Harpell

the Lord Jesus through prayer, preaching and personal work. Mr. Harpell is a good song leader and fervent preacher. Both Mr. and Mrs. Harpell sing well."

Loved in Nova Scotia

I found that the Harpells were dearly loved in Nova Scotia. I heard many fine comments on their good work from pastors who had driven in for our revival campaign there. The evening the Harpells came to the services, there were many who welcomed them

The Editor's Vacation

January 2-9 I took a vacation! It is true I preached twice and prepared one week's issue of THE SWORD OF THE LORD, but in this seven days and three hours I took more time off from work than I have done in many years.

Mrs. Rice and I left Chicago at 4:30 p. m. Monday, January 2. We spent Tuesday night at Paris, Texas, with my sister, Mrs. Millard Martin. On Wednesday she went with us. We had dinner at noon with Mrs. Rice's mother and brother at Muenster, Texas. Wednesday night I preached in Dallas at the Galilean Baptist

Church where I was the founder and first pastor. Some two hundred were out to the prayer meeting despite ice-covered streets, unusual in Dallas. Mrs. Rice and I were guests of Mr. and Mrs. George Walden, father and mother of Miss Viola, my secretary. On Thursday morning the four of us, including my secretary, my sister, Mrs. Rice and I, drove about four hundred miles to Texon, Texas, to spend a day with my brother, George H. Rice, and his lovely wife. George is high school teacher in the one big consolidated school which serves the whole county. Friday night we drove to Seymour, Texas, taking George along too, and Saturday we five spent the day visiting in the little cowtown, Dundee, Texas, where George, Ruth and I grew up. The town is even smaller than when I lived nearby. Our good friend, Mrs. Barnes, seventy-four, still presides over the telephone exchange with thirty-two subscribers, including town, farms, ranches and all! It was a joy to see Mrs. Moseley and son, Mrs. Donnie Swadley, Mrs. Jot Smith, Mr. and Mrs. Jeff Lyles (eighty-seven and ninety-three years of age!) with whom I worked as a hired hand when a boy; Mr. and Mrs. "Doc" Miller and many other friends.

Saturday night we left my sister at Dundee to take a bus back to Paris and her teaching job, and left Brother George at Seymour to take a bus back to Texon. Then Mrs. Rice, Miss Viola and I drove

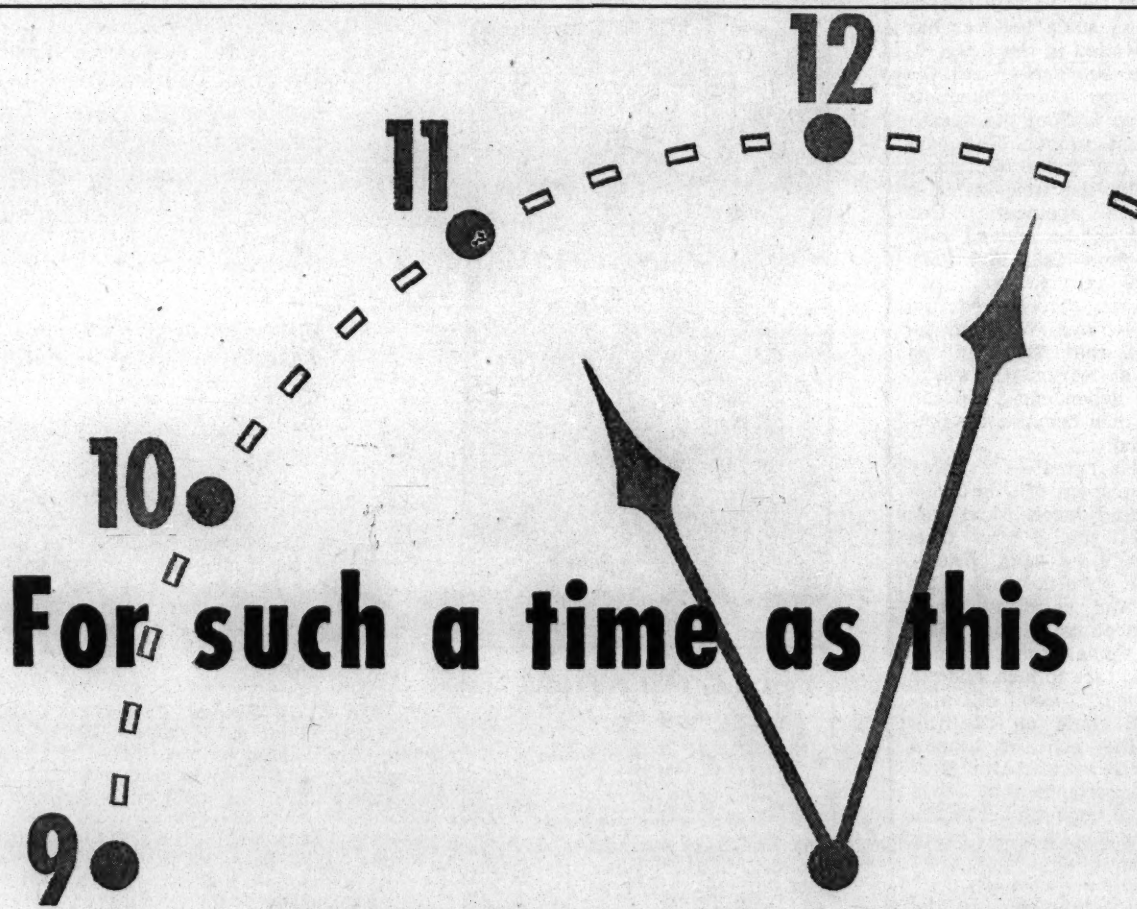
180 miles into the Panhandle of Texas that night, to Shamrock, where I was pastor of the First Baptist Church from 1924-1926. I preached Sunday morning in the church building erected during my pastorate. Old friends from far and near were wonderfully kind. God gave a heart-melting time. There were many rededications to Christ.

In both the churches where I was formerly pastor, the present pastors were wonderfully kind and generous—Rev. Fred Billings of Galilean Baptist Church, Dallas, and Rev. E. C. Derr of the First Baptist Church, Shamrock.

After royal entertainment by old friends, we left at 2:00 p. m. Sunday afternoon for Wheaton and home. We spent a few minutes with my brother, Joe (Evangelist Joe B. Rice) at Edmond, Oklahoma, and arrived home Monday night about 8:00 o'clock. In the seven days, three and one-half hours we had driven over three thousand miles. We were somewhat tired in body but greatly refreshed.

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